

الطبعة الأولى

مرسئالته في
خلك منته الحق

الفريقان بين
عقيدة الشافعي
وضلالك الاثناعشرية

تأليف

صفي الدين محمد بن
الحسن بن محمد بن
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في ٢٨ محرم ١٤٤٧ هـ

وقل جاء الحق وزهق الباطل

فئة:

دحض الباطل

*The Criterion Between the Creed of al-Shāfi‘ī and
the Misguidance of the Ash‘arīs*

*Al-Furqān bayna ‘Aqīdat ash-Shāfi‘ī wa Dalāl
al-Ashā‘irah*

الْفُرْقَانُ بَيْنَ عَقَائِدِ الشَّافِعِيِّ
وَعَقِيدَةِ الْأَشْعَارِيِّ

**Written by: Abu al-Khazin Safwān al-Ḥajānī
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

About the book:

This book presents the true creed of Imam ash-Shāfi‘ī and his followers, who adhered strictly to the Qur’an and Sunnah without resorting to kalām (theological debate) and speculation. It exposes the falsehoods and errors introduced by the Ash‘arīs, clarifying where their beliefs contradict the Salaf’s understanding.

It also warns against the innovations and excesses of certain Sufi groups who stray from the Sunnah, emphasizing the importance of staying firm upon the path of the early righteous generations.

This is a clear short, uncompromising call to return to the pure Atharī creed, based on clear texts and the understanding of the Salaf, avoiding all forms of bid‘ah and deviation.

About the Author:

Safwān b. Nāṣir is a student striving to follow the Sunnah, originally from Hajana, Sanaa in Yemen. Though raised away from the straight path, Allah's mercy guided him at the age of fourteen to embrace the authentic teachings of Ahl al-Sunnah wa'l-Jamā'ah.

Inspired by the noble legacy of Imam ash-Shafi'i and the uprising of asharis who have lied upon his name, He has sought to clarify the pure Aqeedah of the early Salaf and to expose the errors found in the Ash'arīs. This work, Al-Furqān bayna 'Aqīdat al-Shāfi'i wa Kalām al-Ashā'irah. May Allah grant this humble effort benefit and guidance to all who seek the truth, and may He protect us from misguidance.

All praise is due to Allah, the Lord of all that exists. May the prayers and peace from Allah be upon our Prophet Muhammad, his family members, and his Companions, altogether.

Athari Aqeedah

Know, may Allah have mercy on you, that the Athari ‘Aqīdah is none other than the pure creed of the righteous Salaf, from among the noble Companions and the Tābi‘īn who followed them with excellence. It is a creed free from distortion (taḥrīf), misinterpretation (ta’wīl), innovation (bid‘ah), and speculative theology (kalām). Rather, it is built upon the submission to the authentic texts of the Qur’ān and authentic Sunnah of the Rasool ﷺ, just as they came, without asking, and affirming for Allah what He affirmed for Himself, and negating what He negated from Himself without resemblance (tashbīh) or denial (ta‘ṭīl).

al-Bayhaqī narrated with a good chain from al-Awzā‘ī that he said:

"We and the **Tabi‘un** were **united** in saying: Allah is on His Throne, and we believe in what the Sunnah has reported concerning His attributes."(1)

And how Al-Dhahabī explained the creed (2):

“Ahl al-Sunnah’s summarized creed regarding the Attributes of Allah: Affirming those attributes for Allah as they are, with the belief that they are real, without twisting their meanings, denying them, or distorting them.

Not going **beyond** what Allah named Himself, and to prohibit giving Him names not **revealed**. So, the attribute remains valid as long as the

name is preserved. It's impermissible to nullify the attribute or rename it to something else.

For example: **what the Jahmiyyah call** "His hearing," "His sight," "His power," "His face," and "His speech" are merely metaphors or allegories.

They affirm His Face, His Two Hands, and His Two Eyes, may He be exalted. They also affirm His Wisdom and complete Will, unlike those who distort or interpret these away.

They affirm that He rose over His Throne in a way that befits His Majesty.

They affirm His descent during the last third of the night.

They affirm that He comes on the Day of Judgement in a real, not metaphorical, way.

They affirm that He spoke to Moses directly and spoke to Muhammad صلى الله عليه وسلم in the heavens, not through revelation.

They affirm all the names and attributes that Allah has affirmed for Himself, with their realities and meanings.

They do not liken Him to creation, for Allah says: "There is nothing like unto Him, and He is the All-Hearing, the All-Seeing." (Qur'an 42:11)"

(1) Khalaq Af'al al-'Ibadah, p. 19

(2) Al-Dhahabī, Kitāb al-'Arsh, vol. 1, p. 27

Meaning of Aqeedah (Creed)

(The word 'aqidah' (عقيدة) is of the (morphological) form of (فعليلة) which has the meaning of (مفعول) (that to which something is done), meaning (معقودا عليه), that which is tied, knotted to, firmly fixed onto, held onto. It is derived from the root (عقد), which means to tie, fasten, join, bind.

In Arabic one says, "aqada the rope", meaning he tied the rope firmly, and likewise, "aqada the sale", which means he concluded or settled the sale, or contract, or agreement. And Allaah mentions this verb in the context of [the ratification of] pledges (3) (وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ), and oaths which have been sworn in earnest (4) (وَلَكِنْ يُوَاحِدُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ). And when a person says that "aqadtu such and such", it means that my heart is firmly upon such and such.

From what has preceded, the meaning of 'aqidah' can be defined as:

The firm belief (i'tiqaad) that one's heart is strongly attached to and which is settled and fixed in the heart without any wavering or doubt approaching it. It excludes any supposition, doubt or suspicion.

(3) an-Nisaa 4:33

(4) al-Maa'idah 5:89

Importance of Aqeedah

1. It is the condition of righteous deeds being acceptable by Allah

It is a means, after the mercy of Allah attaining salvation in the hereafter admittance to Paradise.

"...So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." [Kahf 18:110]

"Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater..." [Tawbah 9:72]

In contrast to that, deeds will not be accepted by Allah if the doer has corrupt aqeedah, and therefore that will be his loss in the Hereafter.

"And whoever denies the faith, his work has become worthless, and he, in the Hereafter, will be among the losers." [Al-Mā'idah 5:5]

"And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers." [Az-Zumar 39:65]

What is meant by these verses is that the deeds are rendered null and void, and the reward for them is lost. Therefore, they will carry no weight before Allah and the doer will become a loser and will not gain anything in the Hereafter.

2. It is the core of the message of all of the messengers

There is no messenger whom Allah sent to his people but this sound belief was the first thing to which he called them; the messengers paid a great deal of attention to that.

"And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid taghut.'" [Nahl 16:36]

Taghut refers to anything and anyone that is worshipped besides Allah and approves of that.

"And We did not send any Messenger before you but We revealed to him (saying): 'La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else).'" [Anbiya 21:25]

3. Aqeedah is essential to the human being; it is more essential to him than air and water

Without it he cannot know the correct and sound answers to the greatest questions posed by humanity:

Where did I come from? Why was I created? Where will I go after death?

What is the outcome of not having an answer to these questions?
It is what we see today of misery, suffering, widespread mental illness,
and rising suicide rates, even in wealthy countries which claim to be
advanced and civilized.

Only sound aqeedah answers these important questions and other
questions that people wonder about and sincerely try to find answers to,
so that their hearts will be filled with certainty, tranquility, ease,
assurance and faith.

4. It is the means of attaining sense of security and guidance in this
world and the Hereafter

***"They who believe and do not mix their belief with injustice -
those will have security, and they are [rightly] guided." [An'am
6:82]***

What is meant by the words "and do not mix their belief with injustice"
is: they do not mix their worship with shirk.

Hence what we see today of the lack of any sense of security, and the
spread of evil, corruption, turmoil and killing is the result of people not
adhering to sound aqeedah, which spreads corruption in the hearts!

5. It is a means of abundant blessings

"And if only the people of the cities had believed and feared Allah, We would have opened [i.e., bestowed] upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning." [A'raf 7:96]

***"Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding."
[Zumar 7:96]***

"..Allah will raise those who have believed among you and those who were given knowledge, by degrees" [Mujadhila 58:11]

Verily the Quran continues to praise the virtue and elevated rank of those who possess knowledge. They are honored with a high status,
What a beautiful reward indeed!

Aqeedah in short is which is known from the Quran and sound ahadeeth, and which the Muslim must believe in his heart, in acknowledgement of the truth of Allaah and His Messenger.

So if a Muslim doesn't believe in the correct things that the Prophet صلى الله عليه وسلم and Allah brought then he is in danger unless jahl (ignorance).

As the scholars have stated below about this topic:

(5) Shaykh Saalih Al-Fawzaan حفظه الله said:

”If the Aqeedah (Faith/Creed) is **correct**, then the **deeds** of the Muslim will be **correct**.”

Likewise Imam Ibn Qayyim رحمه الله said

(6) ”The graves of the evil ones from the people of Sunnah are gardens from the gardens of Paradise. The graves of the worshippers from the people of **Bidah** are trenches from the trenches of the Hell fire. **Adhering** to the Sunnah **expiates** major sins just as opposing the Sunnah **cancels** out good deeds. If the people of Sunnah are held back due to their actions then they are strengthened with their beliefs [Aqeedah]. If the people of Bidah are strengthened due to their actions then they are held back due to their **beliefs** [Aqeedah].”

(5) Al Mantaqi 1/107

(6) I’laam al-Muwaqaeen Un Rabil Alameen, (3/329)

“Allah is everywhere”

And as for those who claim that Allah is everywhere, this is falsehood. Rather, Allah is above His Throne, distinct from His creation, We refute this erroneous belief with clear evidence.

Imam Ahmad (رحمه الله) [d.241H] he said:

(7) **“And if you want to know that the jahmī is lying about Allāh** when he is claiming that Allāh is in every place, and that He is not in one place without (also) being in another place (at the same time), then say to him: **“Did Allāh not exist and there was nothing along with him?”** Then he will say: “Yes.”

Then say to him: “When He created something, did He then create it inside Himself or outside of Himself?” And then he is lead to three answers where he must say one of them. If he claims that Allāh created the creation inside Himself then he commits kufr, due to claiming that the jinn, mankind and the shayātīn are in His Self. And if he says that He created them outside of Him Self and then entered into them, then this is also kufr when he claims that He entered into every place and unwanted dirt and rotten (things).

And if he says that He created them outside of Himself and did not enter into them then he has retracted his saying completely. And this is the **opinion of Ahlus-Sunnah.**”

Sufyān ath-Thawrī رحمه الله was asked about the verse: “And He (Allāh) is with you wheresoever you may be” • [57:4]

He said: “In His Knowledge.” (8)

(7) [al-Rad 'ala zandiqah wa Jahmiyyah (pg. 445, Adel's tahqiq) and Ijtima' al-Juyush al-Islamiyah (pg. 310-311)]

(8) [Al-'Uluw, 371]

Proving Allah's throne

We now prove Allah's Throne, just Exalted is he [Allah] said and his Prophet ﷺ.

(9) Narrated Jabir: I heard the Prophet (ﷺ) saying, "The throne (of Allah) shook at the death of Sa'd bin Mu'adh." Through another group of narrators, Jabir added, "I heard the Prophet (ﷺ) : saying, 'The throne of the Beneficent shook because of the death of Sa'd bin Mu'adh.

Ibn 'Abbas: reported that Allah's Messenger (ﷺ) used to supplicate during the time of trouble (in these words):" there is no god but Allah, the Great, the Tolerant, there is no god but Allah, the Lord of the Magnificent throne there is no god but Allah, the Lord of the Heaven and the earth, the Lord of the Edifying throne."

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "When Allah completed the creation, He wrote in His Book which is with Him on His throne, "My Mercy overpowers My Anger."

(9) Sahih Al Bukhari Hadith 3803 (authentic)

(10) Sahih Muslim Hadith 2730 a (authentic)

(11) Sahih Al Bukhari Hadith 3194

***"The Most Merciful [who is] above the Throne established."
[Taha 20:5]***

"..then established Himself above the Throne.." [Al-A'raf 7:54]

***"...And there will bear the Throne of your Lord above them"
[Al-Haqqah 69:17]***

***"...there is no deity except Him, Lord of the Noble Throne."
[Al-Mu'minun 23:116]***

Now we view what the scholars have said about Allah's Throne.

- (12) Al-Imām Al-Bukhārī (رحمه الله) reported : Muḥammad ibn Yūsuf (رحمه الله) said: Whoever says that Allāh جلّ جلاله **isn't above His 'Arsh** (Throne) is a **kāfir (disbeliever)**, and whoever claims that Allāh جلّ جلاله didn't speak to Mūsā عليه السلام is a kāfir (disbeliever).”,
- (13) Al-Imām Al-Bukhārī (رحمه الله) reported: Al-Imām Ibn Al-Mubārak said : “We do not say as the Jahmiyyah say that Allāh is here on the Earth, rather He is above the Throne.” He was asked, “How do you know our Lord?” He replied, “He is over His heavens, above His Throne.” He said to one of them, “Do you think you are free from Him?” Then the other person was overwhelmed [by astonishment].

And he said, “Whoever says : ”لَا إِلَهَ إِلَّا هُوَ“ (Lā ilaha illa Huwa : 'There is no god but He') [Al-Baqarah 255] is created, then he is a kāfir (disbeliever). Verily, we can narrate the statements of the Jews and Christians, but we cannot narrate the statements of the Jahmiyyah.”

(14) Imām Harb al-Kirmānī رحمه الله stated: The Jahmīyyāh are the enemies of Allāh, and they are the ones who claim that the Qurān is created, that Allāh did not speak to Mūsa, that He will not be seen in the ākhirah (hereafter), that there is no known place (مكان) for Allāh and that He is not upon a Throne (Arsh), nor a Footstool (Kursīy) and many other things i even hate to narrate. And they are kuffār Zanādiqah (disbelievers heretics), enemies of Allāh, so be aware of them.

(15) Abu Bakr al-Khallāl رحمه الله stated: And Muhammad ibn ‘Alī Al-Warrāq informed us (and said): Abū Bakr Al-Athram narrated to us (and said): Muhammad ibn Ibrāhīm Al-Qaysī narrated to me and said: ‘I said to Ahmad ibn Hanbal: It is said about Ibn Al-Mubāarak when it was said to him: ‘How do we know our Lord?’ Then he said: ‘In the seventh heaven upon His Throne with a border (i.e. separated from His creation).’ So Ahmad said: ‘It is (also) like that with us.’”

(16) Imām Harb al-Kirmānī رحمه الله stated: Abū Bakr Muhammad ibn Yazīd narrated to us and said: ‘Alī ibn Al-Hasan informed us and said: I said to Ibn Al-Mubāarak: “O Abū ‘Abdir-Rahmān. How do we know our Lord?” He said: “He is upon the Throne above the seven heavens. And His Knowledge and His Command is in every place.” He said: I said:

“With a border?” He said: “With a border. And we do not say like the Jahmīyyah say: That he is here and there on earth.”

(17) Imām Abdullāh bin Ahmad رحمه الله stated: Abū Al-Hassan ibn Al-’Attār Muhammad ibn Muhammad narrated to me and said: I heard Muhammad ibn Mus’ab Al-’Ābid say: “Whoever claims that You (i.e. Allāh) do not speak and that You are not seen in the next life, then he is a disbeliever in Your Face and he does not know You. I bear witness that You are above the Throne above the seven heavens, unlike what the enemies of Allāh, the zanādiqah say (i.e. that Allāh is not in any direction, location or similar).”

(18) Ibn Qudāmah رحمه الله stated: Abū Dawūd reported in his Sunnan that the Prophet (peace and blessing be upon him) said, ‘Indeed what is between one level of heaven and [another] level of heaven is the distance of such and such...’ He continued until he mentioned, ‘And above that is the Throne. And Allāh, the One free of all defects is above that.’

(19) Abdullaah began beating the head of a relative of his who held view of Jahm. So I saw him beating him on his head with a sandal whilst saying: "No I will not stop, not until you say Ar-Rahmaan ascended above the Throne, separate and distinct from His creation."

(20) Imam Ibn Khuzaymah said: “Whoever doubts whether Allaah is above His Throne, above His seven heavens, and that He is separated from His creatures, is a Kafir.

Such person must be ordered to repent and disavow his belief, or else he must be beheaded and thrown in a garbage dump."

(21) Abū Mu‘adh Khalid b. Sulaiman Al-Balkhi (d. 199 AH) said: "Allāh is above the heavens, on the Throne as He described Himself."

(22) Muhammad b. Mus‘ab Al-Abid (d. 228 AH) said: "Whoever claims that You (Allaah) do not speak and are not seen in the hereafter, then he is a kafir."

(23) Khushaysh b. Asram (d. 253 AH) said: "Whoever denies the Throne then he has disbelieved in Allāh.

(24) Imām Tirmīdhī said: "Allah’s Knowledge, His Ability, and His sovereignty is everywhere, and He is on the Throne as He described Himself."

(25) Harb b. Isma‘īl Al-Karmanī (d. 280 AH) said: "(al-Jahmiyyah believe) there is no known place for Allaah, that He is not on a Throne, nor a Kursī; they are kuffar."

(26) Imām Darīmī said: "(Whoever does not know that Allaah is above the Throne) then he doesn’t know His God Whom he worships."

(27) Imām Ibn Abī Shaybah (d. 297 AH) said: "He (Allaah) is above the Heavens and above the Throne by His Essence, free from His creation, separate from them. His Knowledge is in His creation, they cannot leave His Knowledge."

(28) Abū Bakr Al-Ajurri (d. 360 AH) said: "His (Allaah's) Knowledge encompasses all of His creation, and He is on His Throne, and this is the belief of the Muslims."

(29) Ibn Abī Zayd Al-Qairawani Al-Malikī (d. 386 AH) said: "He (Allaah) is above His Heavens on His Throne without (being on) the earth, and He is everywhere by His Knowledge."

(30) Abu Bakr al-Khallal said: Abu Abdullah (Ahmad ibn Hanbal) was asked: "Is Allah beyond the seventh heaven, on His Throne, separate from His creation, while His power and knowledge is everywhere?" He said: "Yes, He is on His Throne, and nothing is free from His knowledge."

(31) Ibn 'Abī Zayd al-Qeyrawānī al-Mālikī said in his list of obligatory things that a Muslim should believe after mentioning is One and He doesn't have a son

«And he is over his throne in essence, and his knowledge is everywhere.»

(32) My father told us that Wakī' reported the Ḥadīth: Isrā'īl, from Abū Ishāq, from 'Abdullāh ibn Khalīfah, from 'Umar, may Allah be pleased with him, he said:, 'When the Lord, Mighty and Majestic is He, sits on the Throne ('Arsh)...

Then a man, whom my father named, shuddered in front of Wakī', so Wakī' became angry and said: 'We witnessed al-A'mash and Sufyān reporting these Ahādīth and they did not reject them.

(33) Imam Malik was reported to have been asked about the verse:

"The Most Merciful who rose (Istiwa) above the Throne" [20:5]

"How did He make istiawah?"

He said: Al-Istiwa is affirmed, the "how" is left - and asking about it is a Bid'ah!

(34) Sa'īd ibn 'Āmir said "The Jahmiyyah speak worse than the Jews and Christians. The Jews, Christians, and people of other religions have agreed that Allah, blessed and exalted, is on the Throne; but they say there is nothing on the Throne."

(12) Khalq Af'āl al-'Ibād, Vol. 2, p. 39

(13) Khalq Af'āl Al-'Ibād, Vol 1, Page 15

(14) As-Sunnah by Harb (#96) | Al-'Uluww (p. 194) | Al-'Arsh (2/336) | Narrated by Ibn Abī Ḥātim in Ar-Radd 'ala al-Jahmiyyah

(15) Ithbāt al-Ḥadd li-llāh by al-Dashtī al-Ḥanbali

(16) Kitāb as-Sunnah min Masā'il Ḥarb al-Kirmānī

(17) Kitāb al-Sunnah li-'Abdullāh ibn Aḥmad

(18) Luma'at al-I'tiqad al-Hādī ilā Sabīl ar-Rashād

(19) Mukhtaṣar al-'Uluww, p.172

(20) al-Juyoosh al-Islamiyyah by Ibn al-Qayyim, p. 93

(21) Kitab Al-Arsh by Adh-Dhahābi, vol. 2, pg. 201

(22) Tarikh Baghdād, vol. 4, pg. 452

(23) At-Tanbīh wa Al-Rad Ala Ahl AlAhwa' wal Bid'ah, Chapter: Al-Firaq wa Dhikruha

- (24) al-Jāmi' al-Kabīr 5/327
- (25) Kitāb Al-Arsh by Adh-Dhahābī, vol. 2, pg. 262
- (26) Ar-Rad Ala Al-Jahmiyyah, pg. 39
- (27) Al-Arsh wama Ruwiyah Fihi, pg. 291-292
- (28) Ash-Sharī'ah 3/1076
- (29) Kitāb Al-Jamī' fi As-Sunan wal-Adab wal-Maghāzi, pg. 107-108
- (30) Al-Ḥallūl 'alā al-Ghaffār fī Ḍaḥ Ṣaḥīḥ al-Akḥbār wa Qiyāmiḥā, Imām al-Ḥāfiẓ Shams ad-Dīn Muḥammad ibn Aḥmad ibn 'Uthmān ibn Qayyimāz adh-Dhahabī
- (31) Ar-Risālah fī Fiqh al-Imām Mālik, chapter: What the tongues utter and the hearts believe from the essential matters of religion
- (32) Kitāb As-Sunnah' by Abū 'Abdullāh ibn Aḥmad ibn Ḥanbal, p.571
- (33) [Al-Istidhkaar 2/528-529]
- (34) Khalaq Af'al al-'Ibadah, p. 15

“There are 2 Qurans”

(35) Imam Tabari reported: Whoever claims that there is a Qurʾān on the earth and another Qurʾān in the heaven that is different to the one which we recite with our tongues then he is a kāfir, his blood is permissible, and he is free from Allāh and Allāh from him

(36) Aḥmad ibn Sinān al-Wāsiṭī (d. 258), the shaykh of Al-Bukhārī (d. 256) and Muslim (d. 261), said: “Whoever divides the Qurʾān into two types or claims that the Qurʾān is a ḥikāyah (quotation), then by Allāh, he is a zindīq kāfir.”

(35) Sarih as-sunnah, page 24

(36) Ikhtisas al-Quran, page 32. Its isnād is ṣaḥīḥ.

Maturidiyya and Asha'irah are not the majority of the Ummah

A Claim these Maturidis and Asharis like to make is that they are the majority, I will disprove this from their own scholars tongues.

Note: “anthropomorphism” is used by Asharis to accuse us of making allah like human body parts.

(37) As-Sanusi (As-Sanusi (d. 895H) is one of the later Ash'ari Scholars who has some works that are held in high regard by the Ash'arites and which are study manuals for them) he said: "As for the common people, most of them do not care to attend scholars' gatherings or associate with righteous people. From them emerges beliefs such as tajsīm (anthropomorphism) "

(38) al-Ghazālī Says: "Don't you see how they believe that Allah—Ta'ālā—is sitting on the Throne under a green canopy, along with what they believe regarding ambiguities? Most people are anthropomorphists (mushabbihah)."

(37) Sharḥ al-'Aqīdah al-Kubrā al-Masmūyah 'Aqīdah Ahl al-Tawḥīd, page 62.

(38) Mīzān al-'Amal al-Imām al-Ghazālī p.405

Abū Bakr al-Bāqillānī, a key Ash‘arī scholar, held that the Qur’ān is not Allah’s speech itself but the sayings of Jibrīl (AS).

Here, I present one of the top Ash‘arī scholars holding Jahmī-like beliefs.

(39) Abū Bakr al-Bāqillānī Said: "And that which was revealed is the Arabic language, which Jibrīl recited, and we recite it until the Day of Judgment, as Allah the Exalted says: 'In a clear Arabic tongue' [Surah Ash-Shu'ara: 195]. And the one who truly descended, moving from one realm to another, is the Sayings of Jibrīl, peace be upon him."

This belief was refuted by Imām Abū Ḥātim ar-Rāzī.

(40) Imām Abū Ḥātim Ar-Rāzī (رحمه الله) [d. 277 AH] said:,
“From the statements of Jahm bin Ṣafwān, Ḥusayn Al-Karābīsī, and Dāwūd bin ‘Alī is that they claimed that their utterance of the Qur’ān is created, and that the Qur’ān which was revealed to our Prophet (ﷺ) and brought by the trustworthy Jibrīl is a Ḥikāyah(ie, narrative or paraphrasing) of the Qur’ān. So, Abū Abdillāh Aḥmad bin Muḥammad bin Ḥanbal considered them Jahmiyyah, and all the scholars of the lands followed him in judging them as Jahmiyyah with unanimous agreement, there is no disagreement among Ahl Al-Aṭhar in this matter.

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- (39) Al-Inṣāf fīmā Yajibu I'tiqāduhu wa Lā Yajūzu al-Jahl bihi p.92
- (40) Al-Ḥujjah fi Bayān Al-Maḥajjah, Vol 2, Page 192

Ashari Scholars affirm that the Quran recitation is created

Among the deviations of the Ash'arīs is their claim that the recited Qur'ān, the letters and sounds is created. This claim is rooted in the views of the Jahmiyyah and stands in clear opposition to Ahl al-Sunnah wal-Jamā'ah

(41) Fakhr al-Dīn al-Rāzī said:,

“ We dispute the application of the terms “the Qur'ān” and “the speech of Allāh” to these letters and sounds. What they (the Mu'tazilah) have mentioned as evidence only implies the Qur'ān's createdness with this interpretation, which is unanimously agreed upon. However, thereafter, we claim a quality inherent to the essence of Allah and assert its primordial nature. We have explained that this attribute cannot be described as Arabic, non-Arabic, clear, or ambiguous because all of these are attributes of speech, which consists of letters and sounds. Consequently, as for the speech they attempted to prove is created, we do not dispute its created. However, the speech for which we claim primordality does not align with the evidence they presented. ”

(42) Fakhr al-Din al-Razi said:,

“ The Qur’ān is divided into that which is established in the Essence of Allāh, the Eternal Attribute, and the letters and sounds which we have with us. And there is no dispute that the words which are constructed from these letters and sounds are originated and created and the challenge to bring something like the Qur’ān was with this (the created Qur’ān) and not the Eternal Attribute. ”

(43) Abū al-Faḍl al-Ījī said:,

“ And this which the Mu’tazilah have said, we do not reject it. Rather we speak by it and we call it kalām lafẓī (expressed speech), and we acknowledge it is originated (ḥādith), and that it is not established with His essence. However, we affirm an [additional] matter beyond that which is the meaning established with the self (al-ma’nā al-qā’imu bil-nafs) which is expressed through pronunciation ... Know that what the Mu’tazilah say regarding the speech of Allāh, the Exalted, which is the creation of voices and letters which indicate the desired meanings, and that they are originated, not established with His, the Exalted’s essence, then we speak with this [saying], there is no dispute between us and between them regarding that as has just preceded. ”

(44) Fakhr al-Dīn al-Rāzī said:,

“ If you understand this, we say: When the Almighty wills something or dislikes something, He creates these specific sounds in a particular body to indicate His will for that specific matter or His dislike for it, or to signify His ruling on it, whether in affirmation or negation. This is what is meant by the statement that the Almighty speaks..... ”

“So it becomes established on account of what we have mentioned: That Allāh being “mutakallim” (one who speaks) with the meaning that is said by the Mu’tazilah is what we say, and we acknowledge it, and we do not reject it from any angle at all. Indeed, the difference between us and them is that we affirm another matter, beyond this, which they reject. And we shall mention, what that thing is. ”

Al-Rāzī continues and says:

(45) “ So that which the Mu’tazilah say that it is permitted (yajūz) that the living [entity] is [considered] mutakallim (a speaker) on account of speech (kalām) that is established in other [than Him] – is true and truthful. And that which our associates [the Ash’arīs] say that it is impossible that the [claim of the] living [entity] being considered mutakallim (speaking) on account of speech (kalām) that is established in other [than Him] – is true and truthful. Except that the “kalām” that the Mu’tazilah are referring to has a [particular] meaning and the “kalām” that our associates are referring to has another meaning. ”

Zāhid al-Kawtharī said:,

(46) “ And the fact that the Qur’ān, in the tablet and in the tongue of Jibrīl, and the tongue of the prophet and the tongues of all reciters, their hearts and boards are all created and occurent by necessity. And whoever denies that is being stubborn and is beneath speaking to. ”

(47) Ibn Ḥajar – may Allah have mercy on him – clarified the various schools of thought regarding the Qur’ān, where he said:,

“The sum of what has been reported from the theologians (Ahl al-Kalām) on this issue is five views:

The first: the view of the Mu‘tazilah, that it is created.,

The second: the view of the Kullābīyah, that it is eternal, subsisting in the essence of the Lord, not composed of letters or sounds, and what exists among the people is an expression of it, not the actual Qur’ān itself.,

The third: the view of the Sālīmīyah, that it is composed of letters and sounds that are eternal in their essence, and that the written letters and the heard sounds are the very essence of the Qur’ān.,

The fourth: the view of the Karrāmīyah, that it is an event (muḥdath), not created. This will be elaborated upon in the next chapter.,

The fifth: that it is the speech of Allah, uncreated, and that He has always been speaking whenever He wills. Aḥmad (ibn Ḥanbal) explicitly mentioned this in Kitāb al-Radd ‘alā al-Jahmīyah.” ,

Al-Shahrastānī said:.,

(48) “ So al-Ash’arī innovated a third saying and judged with the emergence of the letters, and this is the destruction of the *ijmā’* and he judged that what we read is Allāh’s speech only metaphorically not in reality – and this is pure innovation. ”

(49) Ash’ari scholar al-Būṭī said that The Qu’ran is Created and that the Muta’zila Agree with “Kalam Nafsi” in that in reality it is “Ilm” to them

"Here, the Mu'tazilah differed from the majority, as they did not attribute to Allāh a timeless attribute known as 'speech' or 'internal speech' in this sense. They [the Mu'tazilah] had said: Indeed, the sense, meaning (*madlūl*) of the expressions (*'ibārāt*) to which you have applied the name of 'al-Kalām al-Nafsi' returns in reality to the attribute of knowledge (*'ilm*), if this meaning is information (*khavar*), and returns to the attribute of wish (*irādah*), if it is a command (*amr*) or prohibition (*nahī*). As for the expressions themselves, then their words are *ḥādithah*, *makhluqah* (recent, created) from Allāh – just as we have all agreed [upon this] - for they are not the attribute of Allah, the Most High, but they are a creation from amongst His creatures, and the [word] 'kalām' is nothing but an explanation of this (meaning). When you reflect upon what we have mentioned, you will have grasped the point of difference between the Mu'tazilah and Ahl al-Sunnah wal-Jama'ah [he means the Ash'arīs], and it is: There is a meaning of the words of the Qur'an from which the command (*al-amr*), prohibition (*al-nahī*), information

(al-khabar) are composed of and which are directed to mankind and which is eternal (qadīm) [referring here to the meaning, ma'nā]. So what is the name of this meaning (ma'nā)? As for the speech (al-kalām) which is the wording (al-lafz), then they are agreed [the Ash'arīs and Mu'tazilah] that it is created (makhluq), and that it is not established with His essence - with the exception of Aḥmad Ibn Hanbal and some of his followers."

Fakhr al-Dīn al-Rāzī said:,

(50) “Allah the Almighty described the Qur’ān in His statement: {A Book whose verses have been perfected and then presented in detail}.

[11:2] He also said: {We have revealed it (the Qur’ān) as an Arabic Qur’ān}. [12:20] This indicates that the Quran is composed of chapters, verses, letters, and phrases, and it indicates that the speech of Allāh the Almighty sometimes appears in Arabic and sometimes in Hebrew. All of this indicates that it is created and originated. ”

(41) Nihāyat al-‘Uqūl 2/325-326

(42) Mafātīḥ al-Ghayb 17/101

(43) Al-Mawāqif Fī ‘Ilm al-Kalām, page. 293-294

(44) Al-Arbaʿīn Fī Uṣūl al-Dīn, page. 248-249

(45) Al-Arbaʿīn Fī Uṣūl al-Dīn, page. 251-252

(46) Maqālāt al-Kawthari, page. 44

(47) Fath al-Bārī, 13/493

(48) Nihāyat al-Aqdām, page. 313

(49) Kubra al-Yaqiniyyāt, pg 126

(50) Al-Arbaʿīn Fī Uṣūl al-Dīn p. 253

Asha'irah treatment of the Qur'an

Some Ash'arīs, because of their beliefs, treated the Qur'ān harshly. As stated here:

(51) Ibn Hazm Mentioned: Ali ibn Hamza al-Muradi al-Siqilli al-Sufi informed me that he saw one of the Ash'arites pressing the mushaf under his foot. He said: "I was deeply shocked by this and said to him: 'Woe to you! Is this how you treat the mushaf, which contains the words of Allah, exalted is He?' He replied: 'Woe to you! By Allah, it contains nothing but soot and blackness, and as for the words of Allah, they are not [contained in it].' And similar statements conveying this meaning."

Abu al-Murja ibn Nudma al-Misri wrote to me that one of the trustworthy people of Egypt informed him, among the seekers of hadith, that a man from the Ash'arites said to him directly: "A thousand curses upon anyone who says that Allah, exalted is He, said: Say: He is Allah, the One; Allah, the Self-Sufficient [Al-Ikhlās: 1–2]."

(52) Imām As-Sijzī also mentioned:

Among them: what their later followers (the Asha'irah) have expressed—and one of them—that if the Qur'an is written with ink containing impurity, or the mushaf is thrown into filth, or filth is deliberately placed upon it, it does not necessitate significant objection. Because the attribute of Allah, exalted is He, is not in the worldly realm, and the mushaf with what it contains is created, and it is among the material items. And Allah, exalted is He, says: “None touch it except the purified” [Al-Waqi'ah: 79], and the Prophet (peace and blessings of Allah be upon him) forbade taking it to enemy lands, fearing it would be desecrated. And the jurists are unanimously agreed that touching it while in a state of ritual impurity is not permissible.

(51) al-Faṣl fī al-Milal wa al-Ahwā' wa al-Niḥal 3/150

(52) Risālah As-Sijzī Ilā Ahl Az-Zubāyd p.94

Rejecting the voice of Allah

If you encounter an Ash‘arī denying the Voice of Allāh, present this evidence to him; if he persists, he holds a Jahmī belief.

(53) Imam al-Khallāl (رحمه الله) reported:

Abdullah bin Ahmad said: I asked my father about people who say: When Allah spoke to Moses, He did not speak with a voice? My father said: Indeed, Blessed and Exalted, He spoke with a voice, and we narrate these hadiths as they have come. And the hadith of Ibn Mas‘ud: When Allah speaks the revelation, His voice is heard like the dragging of a chain on smooth stone.

My father said: The Jahmiyyah deny this. My father said: And these are disbelievers who want to deceive the people. Whoever claims that Allah did not speak is a disbeliever. We only narrate these hadiths as they have come.

(53) As Sunnah by al-Khallāl 2/304, at-Tis‘īniyyah 2/589, Kitāb al-Sunnah by Abdullah bin Ahmad (534), Risālah al-Sijzī ilā Ahl Zubayd fī al-Radd ‘alā Man Ankar al-Ḥarf wa al-Ṣawt p.258, Tārīkh al-Islām by Ad-Dhahabī 18/59, Ṭabaqāt al-Ḥanābilah 1/185

Refutation on Mushabbihah [anthropomorphist]

(54) Ḥarb al-Kirmānī while transmitting the Ijmā of Ahlul Sunnah stated:,,

As for the Jahmiyyah: Then they verily call the people of Sunnah:
Mushabbihah [anthropomorphist]

And the Jahmiyyah have lied, the enemies of Allāh. Rather they are more entitled to (be described with) tashbīh and rejection. They invented a lie against Allāh [‘azza wa jalla], they said falsehood and untruth about Allāh and they committed kufr in their saying.

(55) As Ad-Dārimī رحمه الله said:

“And how did you deem it permissible to call the people of Sunnah and the people of knowledge about the Holy Attributes of Allāh: Mushabbihah, when they described Allāh with what He described Himself with in His Book, with things which names are present in the attributes of the son of Ādam without takyīf (describing how). While you have compared your ilāh in his two hands, his hearing and his vision with someone who is blind and maimed, and you envision regarding the one you worship the same as you envision regarding the blind and the maimed. Because the one you worship according to your claim is maimed, deficient, blind, he has no sight, he is mute and does not speak, he is deaf and cannot hear, his hands are amputated so he has no hands,

he is lame and has no movement and this is not the description of the ilāh of those who pray. So you have the most deserted madhhab in your comparison of your ilāh with these blind or maimed ones. But (regarding) those whom you have called Mushabbihah because they described Him with what He described Himself with without tashbīh, then if it wasn't for it being word which is the trial of the Jahmiyyah that they give as a nickname to the believers, we wouldn't call anyone a mushhabih except you due to the ugliness of what you have compared and giving examples with.”

(54) Kitab as sunnah, Ḥarb al-Kirmānī. page. 78

(55) An-Naqd ‘alā Al-Marīsī (p. 129)

Ash‘arīs believe Allāh acts and creates without ḥikmah (wisdom) or ‘illah (reason/cause)

(56) Al-Ījī said:,

“The Ash‘arites held that the actions of Allah, the Exalted, are not driven by purposes or motives, asserting that it is impermissible to attribute His actions to any objectives or final causes. This view was shared by eminent philosophers and various theological groups.”

(57) Al-Amadī said:

“The doctrine of the people of truth is that the Creator, the Exalted, created the world and brought it into existence without any purpose that necessitates the act of creation, nor for any wisdom that the creation depends upon. Rather, everything He created, whether good or evil, beneficial or harmful, was not for a goal that guided Him to it, nor for an objective that required Him to act.”

(58) Taftazānī said:, The discussion of reward and punishment is centered on the actions of individuals. In this regard, relying solely on the Shari’ah implies that reason does not judge an action to be good or evil in Allah’s judgment; rather, whatever is commanded is good, and whatever is prohibited is evil. This is without reason possessing any capability to determine goodness or evilness in itself or its various aspects and

considerations. Thus, if something that was prohibited were to be commanded, it would then be deemed good, and vice versa.

(59) al-Ghazālī said:,

We claim that Allāh ta'āla, when He has commanded the servants and they obeyed Him, is not obliged to reward them; rather, if He wills, He may reward them, and if He wills, He may punish them, and if He wills, He may annihilate them without resurrecting them. He does not care if He forgives all the disbelievers and punishes all the believers, and this does not become impossible in itself nor contradict any of His divine attributes. This is because the command is a disposition in His servants and possessions, while the reward is another act initiated. The notion that it is obligatory in the three meanings is not comprehensible, and there is no meaning for good and evil. If a different meaning is intended, it could only be said that His promise would become a lie, which is impossible, and we believe in the obligation in this sense and do not deny it.

(56) al-Mawāqif - Sharḥ by Sharīf al-Jurjānī, page.224

(57) Ghayat al-Marām fī 'Ilm al-Kalām p.224

(58) Sharḥ al-Maqāṣid 4/282

(59) Al-Iqtidhād fī al-I'tiqād al-Ghazālī, page.100

Ibn Qudāmah's criticism on Ash'arīs

(60) Ibn Qudama Affirms that the Asha'irah believe in Two Qur'an's aswell as hiding their beliefs.

Ibn Qudāmah reports: He (the Asha'irah) said: "I say that this is Qur'ān, but it is not the eternal Qur'ān." I said: "So we have two Qur'āns?" He said: "Yes, and what is the problem if we have two Qur'āns?"

Then he became angry when I reported this statement of his. One of our companions said to him: "You are the rulers and the people in power, so what prevents you from openly proclaiming your doctrine to the general public and inviting the people to adopt it?" He was confounded and had no response.

And we do not know of any group among the people of innovation (ahl al-bida') who conceal their beliefs and do not dare to openly proclaim them, except the heretics (zanādiqah) and the Ash'arīs."

(61) Ibn Qudāmah says the Roman Leader Caesar was More guided then the Asha'irah

Ibn Qudāmah says:

"Caesar, the king of the Romans—though he was a disbeliever—was more guided than them (meaning the Asha'irah).

When the letter of the Prophet ﷺ reached him, he asked Abu Sufyan about him, saying: 'Do the weak among the people or the strong follow him?' Abu Sufyan replied: 'Rather, the weak among them.' Caesar then used this as evidence that he was the Messenger of Allah, saying: 'They are the followers of the messengers in every age and time.'"

(62) Ibn Qudāmah affirms that the Asha'irah believes the Qur'ān is the speech of Jibrīl

Ibn Qudāmah says : "According to the statement of these misguided ones, the Qur'ān—without which prayer is not valid—would be invalidating the prayer because, according to them, it is not Qur'ān but rather the speech of Jibrīl. This is a disgrace to which no one has preceded them. The Muslims have unanimously agreed that there is abrogating and abrogated content in the Qur'ān, and this pertains to these wordings, not what exists in the essence (of Allāh). They have unanimously agreed that the Qur'ān is miraculous, and that creation is incapable of producing ten sūrahs like it, or even a single sūrah like it. This applies to this Qur'ān, which is the very Qur'ān upon which the

Muslims have unanimously agreed, and in which the disbelievers disbelieved. The Mu‘tazilah claimed that it is created, and al-Ash‘arī admitted they were mistaken, then returned and said it is created and not Qur’ān, thus adding to their error. There is no disagreement among all the Muslims that whoever denies an agreed-upon verse, word, or letter is a disbeliever.

And ‘Alī (may Allāh be pleased with him) said: “Whoever disbelieves in a single letter of it has disbelieved in it entirely.” However, al-Ash‘arī denies all of it and says that none of it is Qur’ān but rather the speech of Jibrīl. There is no disagreement among all Muslims that when they say, “Allāh said such-and-such,” they intend to refer to a verse or cite a word from the Qur’ān. They unanimously affirm that this is the speech of Allāh. According to al-Ash‘arī, however, this is not the speech of Allāh but rather the speech of Jibrīl. Thus, it would have been appropriate for them to say: “Jibrīl said” or “The Prophet ﷺ said” when quoting a verse. Furthermore, they have admitted that the Qur’ān is the uncreated speech of Allāh. If this Qur’ān—the Arabic book which Allāh called Qur’ān—is not the Qur’ān, then what is the Qur’ān according to them? By what means did they determine that something other than this is called Qur’ān? The naming of the Qur’ān is only known through Sharī‘ah or textual evidence. Reason alone does not necessitate naming Allāh’s attribute “Qur’ān”. The textual evidence has only applied the name Qur’ān to this book, and the Ummah has not known any Qur’ān other than this. To name anything else “Qur’ān” is an assertion without

any proof, whether from Sharī‘ah or reason. It contradicts the Qur’ān, the Sunnah, and the consensus of the Ummah. The foundation of their statement is based on saying that the Qur’ān is created, aligning with the Mu‘tazilah. However, they did not want this to become known about them. So they resorted to defying what is apparent, denying realities, opposing consensus, discarding the Qur’ān and the Sunnah behind their backs, and speaking with something that no Muslim or disbeliever before them has ever said."

(63) Ibn Qudāmah says al-Ash‘arī went against the Consensus of the Ummah

Ibn Qudāmah goes on to say : "And these reports and this expression [of counting the letters in the Qur’ān] have continuously been transmitted and passed down among people, without anyone denying them or differing over them, until al-Ash‘arī came and denied them, opposing all of creation—both their Muslims and disbelievers. However, his statement holds no weight with the people of truth, and the realities, the statement of the Messenger of Allāh ﷺ, and the consensus of the Ummah are not to be abandoned for the statement of al-Ash‘arī —except by one whom Allāh has deprived of success, blinded his insight, and led astray from the straight path."

(64) Ibn Qudāmah OPENLY calls the Asha'irah "Zanādiqa"

Note: Zanādiqa/Zindiq/Zindeeq means heretics or people who reject core Islamic beliefs secretly.

Ibn Qudāmah says : "When did this belief begin, and in which era? We have no knowledge of this event except for their evil statement, which contradicts the Ummah and the Qur'ān and the Sunnah. How can it be permissible for them to deceive the public, strengthening their belief which they [the Asha'irah] claim to be an innovation, by outwardly showing respect for the Mushāfs (the physical copies of the Qur'ān) and honoring them in front of the people? Sometimes, they stand when they are brought, kiss them, and place them on their heads to make it seem as though they believe in the Qur'ān. Sometimes, they command those who are required to swear an oath in court to swear by the Mushāf, misleading them into thinking that what they swear by is the great Qur'ān and the noble book. This is a false belief for them. How can it be permissible for them to display such actions while secretly believing the opposite? This is hypocrisy in the time of Messenger of Allāh ﷺ and today it is Zandaqa (heresy). It is to outwardly show agreement with the belief of Muslims and secretly hold the opposite view. This is the state of these people without a doubt. They are Zanādiqa (heretics) beyond question because they outwardly show respect for the Mushāfs, pretending they contain the Qur'ān, while secretly believing they only contain paper and ink. They outwardly show respect for the Qur'ān and

gather to recite it in gatherings, but in their hearts, they [the Asha'irah] believe it is the composition of Jibrīl and his expression.

They show that Mūsā heard the speech of Allāh directly from Allāh, but then they say it was not in sound. They say in their calls to prayer and prayers, 'I bear witness that Muḥammad is the messenger of Allāh, but they believe that his message and prophethood ended with his death. They [the Asha'irah] believe that there is no longer any messenger of Allāh and that Muḥammad was only a messenger during his lifetime. The true essence of their belief is that there is no god in the heavens, no Qur'ān on earth, and that Muḥammad (ﷺ) is not the messenger of Allāh. And none among the people of innovation outwardly expresses the opposite of what they believe, except for those like them, the Zanādiqa [the Asha'irah]. What is astonishing is that their leader (Al-Ash'arī) , who originated this innovation, is a man who was not known for any religion, piety, or knowledge of the religious sciences whatsoever, and none of the knowledge attributed to him is other than the condemned knowledge of Kalam They admit that he adhered to I'tizāl (meaning being a Mu'tazilah) for forty years and then showed his return from it, but after his repentance, all that appeared from him was this innovation. How can they think in their minds that Allāh does not guide to the knowledge of the truth except His enemy, and does not provide guidance except to one who has no share in the knowledge of Islam and no portion in the religion?"

(65) Ibn Qudāmah says: Tell us: Did you find this misguidance and the ugliness of this statement among any of the early predecessors, except your leader to the Hellfire?”

(66) Ibn Qudāmah on the one who denies Letters.,

Ibn Qudāmah says:

And if he denies that it is letters, this is an obstinate denial of what is evident, a form of sophistry and delirium, and a contradiction of the creation, as well as a denial of the truth.

And if he says: "It is the speech of Allāh, but I have attributed it to Allāh metaphorically," we say that this is invalid for several reasons:

The first: It is a retraction of his acknowledgment, and thus it is not to be accepted. The origin of speech is in its literal meaning, and denial after acknowledgment is not accepted, nor is rejection after confession.

The second: This contradicts consensus, for all Muslims say when reciting an āyah: "Allāh said this." Whoever denies the correctness of this statement contradicts the consensus of the Muslims, and thus his statement is invalid.

The third: If this is not the speech of Allāh, then how can he use something from the Book of Allāh as evidence? He has stated that he uses the Book for evidence, and if he denies it being from the Book, he is contradicting himself and acknowledging the invalidity of his own statement.

(67) Ibn Qudāmah on the one who affirms Kalām al-Nafsī.,
Ibn Qudāmah says:

There is nothing more disgraceful that can be heard from someone claiming to be a Muslim than this. This is the implication of the statement of someone who denies that this is the Qurʾān and claims that the Qurʾān is a meaning in the essence of the Creator [Kalām al-Nafsī]

As for what we have, it consists of created expressions and narrations, and we have formed its letters and organized its words. It is therefore firmly established, with certainty and without doubt, that the Prophet of Allāh did not believe in any Qurʾān other than "this Qurʾān," which is made up of surahs, āyāt, letters, and words.

As for the consensus, the companions (ra) all agreed that the Qurʾān is this, as Abū Bakr RA and ʿUmar RA said: "The grammatical structure of the Qurʾān is more beloved to us than memorizing some of its letters."

(68) Ibn Qudāmah on the consensus regarding the Qurʾān,
Ibn Qudāmah says:

The Muslims have unanimously agreed upon the enumeration of the sūrahs, āyāt (verses), words, and letters of the Qurʾān. They unanimously agreed that when they recite an āyah, they say: "Allāh said such and such." They also agreed that the Qurʾān, which is obligatory to recite in

prayer and sermons, is this Qur'ān. They further agreed that the Qur'ān, which is the miracle of the Prophet ﷺ and through which the challenge was issued, is this particular composition and nothing else.

They agreed that the nāsikh (abrogating) and mansūkh (abrogated) parts of the Qur'ān relate only to this composition. They also agreed that charitable endowments established for Qur'ān recitation are given to those who recite this Qur'ān. Furthermore, they agreed that whoever denies a single sūrah, āyah, word, or even a letter unanimously accepted as part of the Qur'ān is a disbeliever.

The Muslims also agreed that the Qur'ān, which the Prophet of Allāh forbade to be taken into enemy lands and which the ritually impure (muhdith) is forbidden from touching, is this Qur'ān written in our maṣāḥif. They agreed that the Qur'ān, which the junub (one in a state of major ritual impurity) and menstruating woman are prohibited from reciting, is this Qur'ān.

When the Ahl al-Sunnah and the Mu'tazila disagreed about whether the Qur'ān is created or not, they did not differ regarding this Qur'ān itself. For the necessity of their disagreement requires agreement upon the subject of dispute.

(69) Ibn Qudāmah on the those who oppose the Ijmā',
Ibn Qudāmah says:

Whoever says otherwise has affirmed the creation of the Qur'ān, agreed with the Mu'tazilah, and opposed the People of Truth. Whoever claims that it is not the Qur'ān has Accused Allāh and His Messenger ﷺ of lying, and violated the ijmā'.

(70) Asharis avoiding Hanbalis and Ibn Qudama not returning Salam
As-Subkī Said;

There was between him and the Ḥanābila what often occurs between the commoners of the Ḥanābila and the Ash'arīs. It is mentioned that he (the Ash'arī) would avoid passing through places where the Ḥanābila were, fearing that they might fall into sin by speaking ill of him.

It is also narrated that he once passed by Shaykh al-Muwaffaq ibn Qudāma and greeted him, but al-Muwaffaq did not return the greeting. When he was asked about this, he said: "He speaks of kalām nafsī, so I respond to him within myself."

(60) Ḥikāyat al-Munāẓarah fī al-Qur'ān, page.35

(61) Ḥikāyat al-Munāẓarah fī al-Qur'ān, page.59

(62) Ḥikāyat al-Munāẓarah fī al-Qur'ān, page.32-34

(63) Ḥikāyat al-Munāẓarah fī al-Qur'ān, page.40

(64) Ḥikāyat al-Munāẓarah fī al-Qur'ān, page.50-52

(65) Risālah fī al-Qur'ān wa Kalām Allāh by Ibn Qudāmah, page.54-56

(66) As-Ṣirāṭ al-Mustaqīm fī Ithbāt al-Ḥarf al-Qadīm by Ibn Qudāmah, page.19

(67) As-Ṣirāṭ al-Mustaqīm fī Ithbāt al-Ḥarf al-Qadīm by Ibn Qudāmah, page.31

- (68) *As-Şirāṭ al-Mustaqīm fī Ithbāt al-Ḥarf al-Qadīm* by Ibn Qudāmah, page.36
- (69) *As-Şirāṭ al-Mustaqīm fī Ithbāt al-Ḥarf al-Qadīm* by Ibn Qudāmah, page.37
- (70) *Ṭabaqāt ash-Shāfiʿiyyah al-Kubrā* by al-Subkī 8/184

Imam ash-Shafi on Kalam

There are modern day “Shafi” sufis who are into kalam yet Imam as shafi was against it, I will be proving that here.

(71) Al Hasan bin Muhammad bin Al Sabah said I heard Imām Ash-Shafi'i (d. 204H) say: "My judgment upon the people of rhetoric (Ahlul-Kalām) is that they should be beaten with palm branches, placed on the back of a camel and paraded among the people and it be announced: 'This is the punishment for the one who abandons the Book and Sunnah and takes to Kalām (theological rhetoric).'"

Ar-Rabi' reported from Ash-Shafi'i: If a man made a will for his books from the other sciences, and it contained books of kalam (theological rhetoric), it would not enter into the will, because it is not from knowledge. And he said: If he made a will for the people of knowledge, the people of kalam would not enter.

He is Al-Hasan ibn Muhammad ibn As-Sabbah Al-Bazzar Al-Za'farani Al-Baghdadi, a narrator of Imam Ash-Shafi'i, a noble group that was not more eloquent than him in his time, nor more perceptive in language. He used to read to Ash-Shafi'i in the presence of Imam Ahmad and Abu Thawr. He died in the year 259.

Abu Ya'qub al-Hafiz informed me, and I wrote it from his handwriting; he said, Son of Abu Ali al-Khaldi said, I heard Muhammad ibn

(72) al-Hussein al-Za'farani said, I heard Uthman ibn Saeed ibn Bashir al-Anmati, known as Abu al-Qasim, say, I heard al-Muzani say: "I used to study Kalām, so when al-Shafi'i came, I went to discuss with him a matter having to do with Kalām, and he said to me: 'Do you know where you are?' I replied: 'Yes, I am here in the mosque of Fustāt.' Then he (Al-Shafi'ī) said to me: 'You are at Tārān!' [Abu al-Qāsim (student of Al-Muzanī) said: 'Tārān is a place in the sea of Quizum (Red Sea) where no ship is ever safe.'] He (Al-Muzani) said: he (Al-Shafi'i) proceeded to ask me a question pertaining to Fiqh. I responded to it, whereupon he brought points that made my answer inadequate. I then replied with other than that, to which he again brought further points and so again it made my answer inadequate. Whenever I tried to answer him he would expose the weakness of my response. He then said to me: 'If this is Fiqh which is based on the Qur'an and the Sunnah, and people introduce such things into it, then how about Kalām wherein if you err it results in Kufr?! At this I abandoned Kalām and devoted myself to the study of Fiqh.'"

(71) Al-Baghawi reported it in Sharhus-Sunnah, 1/218

(72) Dhamm Al-Kalām Wa Ahlih narration number 1125, page 381-385.

Aqeedah of Imam ash-Shafi

The Aqeedah of Imam ash-Shafi, free from the asharis.

Imam Shafi'i here affirms the attributes of Allah as described in the Quran and authentic narrations from the Prophet ﷺ, such as hearing, hands, face, foot, and fingers, while doing tanzih of them and he says we cannot be fully understand these attributes through our reasoning or narrations alone. The imam says being ignorant of these attributes does not make one a disbeliever until they are informed about them.

(73) I read to Al-Mubarak, and said to him: Muhammad ibn Ali ibn al-Fath informed you. He said: Ali ibn Mardak informed us, he said: Abdul Rahman ibn Abi Hatim informed us, he said: Yunus ibn Abd al-A'la al-Misri informed us, he said: I heard Abu Abdullah Muhammad ibn Idris al-Shafi'i saying — and he was asked about the attributes of Allah, and what one should believe in?

He said: Allah, blessed and exalted, has names and attributes which His Book (the Qur'an) mentions. His Prophet informed his nation about them. No one among the creation of Allah — about whom the evidence has been established that the Qur'an was revealed through him, and it is authentically reported from him by a just person — if he denies these attributes after the evidence has been established, then he is a disbeliever in Allah.

As for before the evidence is established upon him, from the perspective of knowledge, he is excused due to ignorance, because knowledge of these matters cannot be attained by reason alone, nor through narration or rational proofs.

Similarly, reports about Allah, exalted is He, have reached us, such as:

That He hears,

That He has two hands, as in the Qur'an: "Nay, both His hands are outspread" (5:64),

That He has a right hand: "And the heavens shall be rolled up in His right hand" (39:67),

That He has a face: "Everything will perish save His Face" and "And there will remain the Face of your Lord, Owner of Majesty and Honor" (28:88),

That He has a foot, as the Prophet said: "Until Allah places His foot in it" meaning Hell,

That He laughs at His believing servant, as the Prophet said about the martyr: "He met Allah while laughing to Him,"

That He descends every night to the lowest heaven, as reported by the
Messenger of Allah (peace be upon him),

That He is not one-eyed, as the Prophet said when mentioning the
Dajjal: “He is blind in one eye, and your Lord is not one-eyed,”

That the believers will see their Lord on the Day of Resurrection with
their own eyes, just as they see the full moon,

That He has a finger, as the Prophet said: “There is not a heart except it
is between two fingers of the fingers of the Most Merciful, Exalted and
Majestic.”

So these meanings with which Allah described Himself and which His
Messenger described — which cannot be fully comprehended through
reasoning or narration — no one is considered a disbeliever due to
ignorance of them except after the information about them reaches him.

If the conveyed information leads to understanding as if witnessed
directly, then it is obligatory to acknowledge and bear witness to its
reality, just as if the listener had seen and heard it from the Messenger of
Allah.

However, these attributes must be affirmed while rejecting
anthropomorphism, as Allah, exalted be He, has rejected it Himself,
saying: “There is nothing like unto Him, and He is the Hearing, the
Seeing.”

Imam Shafi'i clearly adhered to the Athari creed, affirming that Allah ﷻ draws near to His creation in a manner befitting His Majesty. Unlike the Ash'aris, he did not distort the meaning

(74) Sheikh al-Islam Abu al-Hasan al-Hakari and the Hafiz Abu Muhammad al-Maqdisi, through their chain of narration back to Abu Thawr and Abu Shu'ayb, both students of Imam Muhammad ibn Idris al-Shafi'i, may Allah have mercy on him, stated:

The Sunnah upon which I stand, and which I have seen followed by scholars such as Sufyan, Malik, and others, includes belief in the testimony of the Shahada — that there is no god but Allah and that Muhammad is the Messenger of Allah — and that Allah is on His Throne in His heavens, that He draws near to His creation however He wills, and that He descends to the lowest heaven however He wills.

Imam ash-Shafi on the Quran being created

(75) Abu Abdullah Al-Hafiz informed us that Abu Abdullah Muhammad bin Ibrahim Al-Muadhin told him, from Abdul Wahid bin Muhammad Al-Argani, from Abu Muhammad Al-Zubairi, that a man asked Al-Shafi'i, as reported by Abu Muhammad az-Zubairi: The man asked Ash-Shafi'i if the Qur'an is a creator, to which Ash-Shafi'i replied, "By Allah, no!" The man then asked if it is created, and Ash-Shafi'i said, "By Allah, no!" When asked if it is not created, Ash-Shafi'i affirmed, "By Allah, yes!" The man inquired about the proof, and Ash-Shafi'i raised

his head and asked if he accepted that the Qur'an is the Speech of Allah, to which the man said yes. Ash-Shafi'i then cited the Qur'an, mentioning Allah's words: "And if anyone from amongst the polytheists seeks protection with you, then grant him protection so that he may hear the Speech of Allah" (At-Tawbah 9:6), and "And Allah spoke to Musa directly" (An-Nisa 4:164). Ash-Shafi'i asked if the man affirmed that Allah existed and His Speech existed, or if Allah existed but His Speech did not. The man affirmed both existed. Ash-Shafi'i smiled and said, "O people of Kufah! You have come to me with a difficult statement. If you affirm that Allah existed before everything else and that His Speech existed, then what do you consider the Speech? Is it the Speech of Allah, something separate from Allah, or equal to Allah?" The man fell silent and left.

(76) Al-Imam Abu Bakr Al-Ajurri Ash-Shafii reported that Ar-Rabī bin Sulayman said: "I heard Al-Imām Ash-Shafii mention the Qur'an and what Hafs Al-Fard says—Ash-Shafii used to call him 'Hafs Al-Munfarid'—and he debated him in the presence of a governor in Egypt. During the debate, Ash-Shafii said to Hafs, 'By Allah, the One whom there is no deity besides Him, you are a kāfir (disbeliever).' Then they stood up and left. Hafs later said, 'By Allah, Ash-Shafii has put me at risk of being killed.' Ar-Rabī said: 'The Qur'an is the Speech of Allah and it is uncreated; whoever says it is created is a kāfir (disbeliever).' This agrees with Al-Imam Ash-Shāfi'ī.

In the footnotes, it is narrated in “Al-Sir” (10/30) that Muhammad ibn Ishaq ibn Khuzaymah heard Al-Rabi’ say: When Ash-Shafii spoke to Hafs Al-Fard and Hafs said, ‘The Qur’an is created,’ Ash-Shafii told him, ‘You have committed disbelief in Allah the Almighty.’ Yunus ibn Abdul-A’la also heard Ash-Shafii on the day of the debate say to him, ‘O Abu Musa, for a servant to meet Allah with every sin except polytheism is better than meeting Him with something of speech. I have heard from Hafs words that I cannot narrate.’

Ash-Shafii’s statement, as interpreted by Hafs, ‘You have committed disbelief in Allah the Almighty,’ explicitly declares Hafs a disbeliever.

This contradicts those who claim Ash-Shafii did not call him a disbeliever. Such claims could hold if Ash-Shafii had said, ‘Your statement is disbelief,’ or a similar phrase, allowing for a different interpretation. However, from this statement, only major disbelief removing one from Islam can be understood. We ask Allah for safety and well-being.

(73) Tabaqat Hanabila, Volume 2, Pages 267-270.

(74) Mukhtasar al-‘Uluw by Adh-Dhahabi, page 165

(75) Bayhaqi, Manaaqib ash-Shaafi’i, 1/407-408

(76) Kitāb Ash-Sharī‘ah, Vol 1, Page 229

Conclusion

This book, *Al-Furqan bayna ‘Aqīdat ash-Shāfi‘ī wa Ḍalāl al-Ashā‘irah*, clearly distinguishes the truth of Ahl al-Sunnah’s creed as taught by Imam ash-Shafi‘i may Allah have mercy on him from the deviations and distortions of the Ash‘ariyyah.

Every seeker of truth must recognize this clear difference and firmly adhere to the path of Ahl al-Sunnah, following the true understanding of Imam ash-Shafi‘i, steering far away from the misguidance and innovations of the Ash‘aris.

We ask Allah to benefit us and you with this work, to grant us steadfastness upon the truth, and to protect us from the misguided and innovators.

And the best of endings is praise be to Allah, Lord of all the worlds.

